2: Ray E-5 (1928-1930) 1932 Southeast Salish Sanpoil

CHILDHOOD

553 851 At some time between a month and a year of age a child received a name. This name was usually that of a comparatively recently deceased relative. It was conferred by an elderly person, a kin of the child. Grandparents very often functioned in this matter. It was upon the invitation of the child's parents that the name was given. No compensation was made for the service. Parents seldom named their own offspring. The name received at this early age might in theory be retained throughout life, but in practice this was seldom the case. Almost every individual acquired at least one more name later in life.[1]

304 855 During the first ten years of life, usually quite early, the ears of a child were pierced for receiving earrings. This applied to both sexes. From one to eight holes were punctured. If only one or two were made they were in the lobe; if more, the periphery of the ear was utilized. Thorns from the hawthorn were used in making the holes. The thorn was cut off on either side of the ear, leaving a part in to keep the hole open. No feast or ceremony was held in this connection.

855 961 A child's deciduous teeth were allowed to fall out; at least they were not pulled out by parents. A child was cautioned not to put its tongue or finger in the cavity or the new tooth would appear at a different place.

Children who cried a great deal were told that they would be carried off by Owl or Bobwhite and eaten. These birds came with big baskets in which they gathered children for food, it was said, selecting the children that were heard crying. Disobedient children were threatened with ghosts, but masks were not used to scare them.

Corporal punishment was almost never resorted to by parents, but formalized whipping by old men was common. Upon the infraction of a minor rule of conduct by one child not only the offender was punished but all other children of the community too. The parents of the erring child called in an old man who ordered the children in the house to lie, face down, on a blanket in the middle of the room. They were given a few light blows with a whip made of several sage brush or willow limbs tied together. He then visited all other houses nearby and repeated the performance. In any one community the same old man was usually called upon to function in this wise. He was not compensated.

When a child was guilty of serious misconduct it was told that "the old man from up the river" was coming down. The parents secretly notified the old man that locally acted as disciplinarian, who soon appeared disguised and wearing a large robe. He removed the robe, grasped his switches and commanded that the child lie down. The parents urged the child to "lie down before the switches became too coarse." This time the whipping was much more severe. If the child cried it was lashed more. When the old man finished and was preparing to leave he said to the child, "Now if you are not good the other man from up the river will come down and he is much stronger than I am. He'll whip you harder."

There was no yearly whipping ceremony.

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[1] See pages 113-14.

THE INDIVIDUAL LIFE CYCLE

By MAY MANDELBAUM

THE LIFE CYCLE

851 A baby born among the Sinkaietk had no real social position. His mother remained
852 in seclusion in the special lodge in which she had given birth to him, and none but women touched him. After some days he was brought forth to be welcomed and blessed by the community, represented on this occasion by a small group of the old people. Then, strapped on his cradle board, he accompanied his mother as she resumed her routine tasks. Not until he was a year or more old was he given real social status. Then a feast was
[553] held in his honor and he was given one of the family ancestral names.

855 For a few years his life was very easy. He was trained to keep out of danger, and to respond politely to adults and their requests, but he had no responsibilities and few duties, and was free to spend most of his time in play with the other children of the village.

857 As he grew older he was made to assume further duties, and a somewhat more formal
861 education was begun. The boy learned to hunt and to fight; the girl assisted in root-digging and berry-picking. In the evening the children heard the folk tales, and the moral lectures given particularly for them by the old people. From the major part of
[881] the religious life they were definitely excluded until the series of rites which took place at puberty.

883 After puberty, childish pursuits abandoned, the adolescent spent his time learn-
885 ing techniques and preparing to take on adult functions. After some years spent thus
[591] it was time for marriage, which was rather unceremonious. Then the couple went to live at either parental home. Life continued in much the same fashion as before, the boy sharing the masculine pursuits of the group, the girl busy with food-getting and cooking.
[843] The wife's pregnancy placed herself and her husband under many restrictions and tabus for the sake of the child, but a short time after its birth the old routine was reestablished.

554 When "powers" for special aptitudes came back to the adult at the winter dance, social differentiation for the individual really began. This brought about some differences in position, which meant, however, only purely individual prestige.

888 With increasing age came change in po-
761 ition, less active roles being played by the elders. Finally came desertion or loss of the spirit guardian, and with it, death.

757 hurts") yielded to no secular remedy. Only a
278 shaman could cure it, by methods described above.

847 Abortion was called cxēntst; simple mis-
278 carriage was cxēnt. Since abortion was sinful, the herbs used in procuring it were kept secret.* Johnnie, however, told us in a whisper that strong pine needle tea would have this effect.

231 Distemper in horses was treated by fumi-
278 gation with certain roots.

CHARMS

778 Though trees were not classed as male
789 or female, some plants had sex, determined from the shape of the roots, especially sunflower and the plant from which love medicine was made. The roots embraced each
832 other as if sexually. If a woman coveted another's husband, she cut off the female part
824 of the root, named it after her rival, and put it away where it would dry up. She then severed the same part from another root, representing herself, and planted it with the male part of the first. These two parts then grew together. To alienate the affections of a married couple or pair of sweethearts, one took two very small pine sprouts, named each one after one of the couple and wrapped each sprout with some of their hair. Having peeled off some of the bitter bark from a cottonwood tree, he stuck one of the sprouts into the trunk, and uttered a spell to make one of the couple bitter against the other, just as the bark was bitter.

Love medicine (plax or płaẋ) was made from the heart of a humming-bird and some kind of flowering plant that grows high in the mountains and smells sweet. The stalk of the flower and the heart were pounded up and mixed with red paint. This medicine was kept wrapped in a nice cloth. If one used it as a rouge just at sunset, smearing a little of it on face or shirt, he would be thought of at that time by the beloved. Both men and women might use this. Billy Joe claimed that experts sometimes got as high a fee as fifty dollars for this love medicine.

778 No amulets or talismans were ever carried except objects connected with power.

754 Black magic by making the image of the victim and abusing it was never practiced by the Okanagon.

MISCELLANEOUS BELIEFS

●851 Parents often disciplined their chil-
825 dren by telling them that the owl (snēnə') or the night-hawk (kwaōwil) might bite them, especially at night when these birds were heard.

000 The ant and the yellow jacket wanted